

Monday, January 27, 1997

Bourque still wears the crown BUT MAYOR'S CREDIBILITY IN DOUBT

by Andrea Mason

Montréal Mayor Pierre Bourque maintains a tenuous hold on power despite speculation about his credibility and calls for his resignation.

On Monday, Québec's Chief Electoral Officer Pierre-F. Côté released the results of an investigation into allegations of Bourque's illegal fundraising during the 1994 municipal election campaign. Côté's report cleared Bourque of the charges against him, citing a "lack of evidence."

But Sam Boskey, an opposition councilor with the Democratic Coalition, points out that Côté "did not whitewash the situation. He didn't say Bourque was innocent. There simply was not enough evidence to meet the penal standard of culpability. They found a smoking gun but the Mayor's fingerprints were not on it."

Bourque's party, Vision Montréal, still faces an unprecedented 212 charges of electoral fraud, including seven new charges brought forth by Côté.

"The report points out that there have been serious problems. It's fairly clear that the election was won by illegal means. Dirty money was involved in Bourque's campaign," commented Boskey.

This latest crisis casts a dark shadow over the entire party and raises serious doubts about Bourque's leadership in particu-

lar.

"The Bourque administration started with little credibility but it has been greatly diminished this year," declared Marvin Rotrand, an opposition councilor with the Democratic Coalition.

According to Boskey, "the mayor's credibility is shot. He should resign or at least step aside until the investigation is over."

But Bourque refuses to relinquish his throne and he expects blind allegiance from party members no matter how shady his political practices.

Bourque has shown absolute intolerance for dissension of any kind from within his party. On January 9, he attempted to fire two members of his executive committee, Sammy Forcillo and Pierre Goyer, for their "disloyalty" to the party.

Bourque was angry at Goyer and Forcillo for "conspiring against him" during Côté's investigation. The mayor was especially livid over Goyer's trip to Québec City in December. Goyer went to reassure the province that operations at city hall would continue running smoothly if Bourque were forced to resign over the findings of Côté's report.

Bourque claims that Forcillo also "plotted against him," but refused to elaborate on the nature of Forcillo's "betrayal."

In the middle of the council meeting on January 13, it was announced that a surprise court in-

junction would prevent Bourque from dismissing Forcillo and Goyer. Québec Superior Court Judge Derek Guthrie granted the

stripped Forcillo and Goyer of their respective responsibilities for finance and urban planning, effectively reducing their roles on the



DAILY GRAPHIC BY REX HUANG

of consultation.

"Bourque was not participating in caucus. He was making decisions alone. He came out with funny new electoral programs after the election" — programs like the privatization of Montréal's water, which were never discussed in the electoral program.

Moreover, when Boucher asked for discussion of the proposal, Bourque replied "You're a councilor, you stay in your district. I'm the mayor. I rule the city."

So for Boucher, Bourque's harsh reaction to Goyer and Forcillo is hardly surprising.

According to Rotrand, "Vision Montréal is not a real party, it's the creation of one individual. Bourque wants an executive committee full of yes men."

Boskey is glad that this latest crisis has exposed the problems with Bourque to the public and to the media — enlightenment which

He stresses that Bourque should be criticized for his "reactionary policies" and not for his personality.

Boskey points to the many programs which Bourque cut after coming to power.

Since his election, Bourque has taken a drastic slash-and-burn approach to cutting costs — indiscriminately chopping city services and municipal jobs. Bourque's ruthless axe-wielding has led to a diminished quality of services and dismal labour relations with municipal workers.

Almost immediately after winning the election, Bourque slashed funding for public transport and snatched power away from community decision-making councils. He also reneged on a promise to negotiate a contract with Montréal's blue-collar workers by December, 1994. The settlement took two full years to resolve.

Bourque has demonstrated an extremely skewed set of priorities during the first half of his term as mayor. Ignoring objections from the public and from his own party members, Bourque attends to pet projects such as giving millions of dollars for the Botanical Gardens (where he was formerly the director), extensive renovations for city hall, \$500,000 for Christmas lights and a \$7 million dollar ad campaign designed to promote Montréal.

In order for the situation in Montréal and at city hall to improve, Bourque may have to learn to share his throne. But for many who work with him, the chances of that are about as high as the sidewalks being cleared before May.

temporary injunction on the grounds that the mayor was breaking the city's charter.

The charter states that once named to the executive committee, a person is ensured that position for four years unless he or she voluntarily resigns or dies. Last Wednesday, the injunction was extended indefinitely.

In the meantime, Bourque

executive committee to nothing.

STILL FIT TO GOVERN?

Daniel Boucher, a former member of Vision Montréal who quit the caucus in June 1996, questions Bourque's capacity to govern the city.

Boucher says he left the party because of the mayor's authoritarian leadership style and his lack

BETWEEN STOPS

STCUM ATTEMPTS TO INCREASE WOMEN'S SAFETY

by Maggie Gilmour

Two weeks ago, Merryn Roberts, an 18 year old McGill student, had a very frightening experience. While walking up University Street, she and her friends realized a man dressed in black wearing a ski mask and sunglasses was following them. When they sped up, he sped up. When they started to run, he chased them. Although neither Roberts nor her friends were harmed, she says the experience scared her and has made her extra cautious about walking alone in the city. "Even in the day, I am always looking behind my shoulder. I am always looking behind me, checking all the time."

Roberts is not alone in her uneasiness. According to Statistics Canada and Gallup, two women in three are afraid to go out alone

at night. In view of this, and the fact that women represent about 60 per cent of its customers, the Société de transport de la communauté urbaine de Montréal (STCUM) recently decided to make their "Entre deux arrêts" (Between Two Stops) pilot project a permanent service.

The service enables women traveling alone after 21h00 to ask the bus driver to let them off between two stops of a regular route at a location they find safer. It is up to the bus driver to decide if he or she can make the stop safely.

SLOW START

Six months ago, STCUM accepted the invitation of CAFSU - Comité d'action femmes et sécurité urbaine (the Women's Action and Urban Safety Committee) to try the

project out for six months. The goal of the project was to increase women's safety as well as their feeling of being safe.

According to Mary Delaney, a member of CAFSU, a lobby group composed of various community groups, public institutions and women's groups, "We wanted to ensure that if a woman felt uncomfortable or nervous [about walking alone] that she could be let off wherever she chose."

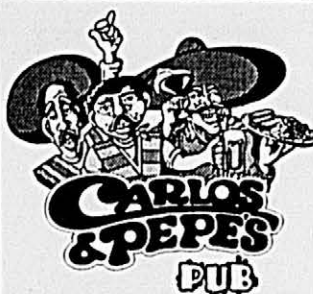
According to Delaney, who worked on getting the test project going, it took four years before STCUM adopted it.

"The will was definitely there, but there were problems with the union [that protected the bus driver's interests]," said Delaney. "The union was worried about

road safety for the bus drivers, that they would be asked to stop in places that were not safe. Their arguments fell flat, and a similar Toronto project, which 'Entre deux arrêts' was modeled after, showed no evidence of these problems. We knew that if we gave the project a chance, women would respond well to it. And why shouldn't it be a success? It doesn't cost anything, and it's great PR for STCUM."

The project was a success. According to the results of a survey CAFSU conducted last October, 89 per cent of the people interviewed commented that the service should be made available on a permanent basis. The trial run

...continued on page 4



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Comment

INTERNATIONAL STUDENTS: THE NEWEST COMMODITY

By now, you have probably heard and seen enough of the happy trade mission to Asia by our green thumbled "Team Canada". But before the images of Canadian government officials doing the macarena for their Asian counterparts disappears from your memory, let me just bring up one last point about this latest trade venture.

The big talk of the last two weeks has been about how much the lucrative Asian countries — the Philippines, Thailand and South Korea this time around — can help boost Canada's slumping economy. We have heard that deals with Asia will help us out of the cycle of unemployment and, best of all, help ease deficit costs which have led politicians to make the hard choice of slashing the country's social services.

Asian economies and the space they have for lucrative international business have become the new saviours for all of our economic woes.

Taking up this view wholeheartedly, many Canadian school boards and post secondary institutions joined the team. While big business representatives were making hefty deals in Thailand, education representatives were attempting to glean money from international students who want to study in Canada.

And it certainly was a sight to behold. As Bill Saywell, the head of the Asia Pacific Foundation, said, "There are hundreds of millions of dollars awaiting in Asia. Like anything else, if you don't market, you don't get them."

The argument is that federal and provincial governments have pulled back from funding education at all levels so schools have less to offer — less programs, overcrowded schools, less extracurricular activities, less research money.

The answer to this funding crisis is not for governments to uphold their responsibility of providing good education for Canadians, but to let international students

pay big bucks. This, it is argued, will allow for smaller classes, more teachers, more programs, better technology.

It certainly sounds like a great answer. The government can continue cutting and getting 'out of the public sector' and those institutions with the capitalist drive, innovation and energy to find 'alternative funding' will survive. Alberta Premier Ralph Klein said it best when he commended the trend of school boards and post-secondary institutions seeking international students for showing what can happen "when publicly funded institutions are required by governments to find more efficient and less costly means of providing the same services."

But school boards, districts and individual schools in Canada are not all on the same footing to begin with. What happens to those schools that just don't have any 'attraction' for international students? Does it mean their source of 'alternative funding' in times of cutbacks will be bake sales?

And then there are our universities, who are seeking more international students as well as money for lucrative research projects. Already we are seeing desperate University administrators raising fees for international students in order to finance their budgets and keep tuition low for protesting Canadian students.

There is little opposition to these moves as they *do* help — it's money not coming out of the pockets of Canadians.

But what's to stop Universities from continuing to raise these fees to higher and higher levels as less funding is provided by government?

What about those international students who want to come here to study but are not so well off? Just like Canada's immigration policies, it's the wealthy who are welcome; the rest — 'keep out'.

Wealthy Asian students are a new hot commodity for this country. International students from Asia already spend \$27,000 a year on average in this country, add-

ing an additional \$270 million to the Canadian economy in recent years. Instead of welcoming international students into our country, the focus is on getting as much money out of them as possible.

Our Prime Minister however, doesn't see this as a problem. According to Chrétien, elite Asian students who come to Canada will eventually be the political and business leaders of their countries and will automatically want to keep 'good trade relations' with Canada. Hooray for us.

But this is a very strange argument. First, international students are expected to fund our education when the governments have backed off, and then they are expected to 'pay us back' — for what?

The fact is that this 'trend' is just another way to justify governments pulling back from funding institutions that should not be left to fend for themselves.

— **Comment by Anup Grewal**

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EVENTS

Monday January 27

- The Financial Ethics Research Committee is holding a meeting and invites anyone interested to attend. For info. call Ashfaq at 286-2820.

Tuesday January 28

- McGill Photo Society wine & cheese workshop. Bring photos and slides. Shatner 425, 17h-19h. Info: 398-6786.

Wednesday January 29

- McGill Marxist-Lennist Study Group invites you to next session on the topic: "Necessity for a World Outlook". Shatner Rm B9 - B10 at 19h00. For info. call Normand at 522-1373.

- McGill's Anti-Smoking Society is having a meeting at 18h30 in Rm 425\6 Shatner.

- Black Students Network meeting. in the Shatner Cafeteria. There will be snacks and socializing!

Shedding no tears for the Tupac Amaru

To the Daily,

I am writing in response to Mumia Abu-Jamal's article "The Hostages of Peru" (January 16), which rejected the Peruvian government's "propaganda" regarding the Tupac Amaru Revolutionary Movement, opting for the latter's propaganda instead. The claims made in this article range from the ludicrous to the downright erroneous.

The article's essential theme is the assertion that President Fujimori's anti-terror policies are making Peruvians miserable. In fact, Fujimori's approval rating rose to almost 80 per cent last January (during the height of the anti-terror campaign), and has only dropped because of Peru's stagnant economy. Mind you, nobody ever accused the MRTA of caring what the people think.

The fact is that people feel more secure than ever, thanks to Fujimori's virtual eradication of violent groups like Tupac Amaru and the Shin-

ing Path. Considering that these "Marxist" and "Maoist" groups have financed their "revolutions" by selling cocaine, and carried out their "popular struggles" by blowing up cars and mailboxes in crowded areas, I wonder why they enjoy any international support.

Furthermore, my sympathy is not aroused by the plight of imprisoned terrorists. I shed no tears for butchers who killed thousands in a campaign of violence that has spanned over 15 years. If they all starve to death it will represent a mere fraction of the suffering they have inflicted on a nation. The MRTA deserve neither concessions nor negotiations. They deserve to be locked up like their comrades.

James Downar
U2 Biology

Thursday January 30

- Black Students Network presents a Law professor from the University of Toronto who will discuss strategies concerning how black students from McGill can get into the field of law. 17h30 to 19h00 Rm. 425\426 Shatner.

Beyond

- The Savoy Society of McGill and De Capo Productions present their fourth annual Broadway Review. Shows are Fri., Feb. 7 and Sat., Feb. 8 at 20h00. St. James United Church, 1435 City Coun-

cillors. \$8 General, \$5 Students and Seniors.

- Oscar winning filmmaker Beverly Shaffer at Hillel, 3460 Stanley, Wed. Feb. 5. Free.

- Hillel presents a Back to School Blast on Thursday, Feb. 6, 21h00 at Club Vol de Nuit, 14 Prince Arthur. Admission \$4 or \$3 with kosher food donation. Info 845-9171.

Ongoing

- Want to help out with an SSMU taskforce? More members for the accessibility, LBGT, visible minor-

ity and religious accommodation taskforces are wanted. Leave a message for Darrell at 982-9170 or at SSMU.

- The Yellow Door is seeking volunteers for their Elderly Project. For more info., drop by 3625 Aylmer or call Chi or Joanna at 398-6243.

- The Sexual Assault Centre of McGill Students' Society offers a confidential listening Help Line, 398-8500, 18h-24h, 7 nights/week. Free support groups, information and referrals are available. Info Line: 398-2700.

Breaking the silence

AMITIÉ LUBICONS-QUÉBEC PROTESTS DAISHOWA

by Sonia Verma

Last Thursday marked the first demonstration of a province-wide campaign waged against the multinational company Daishowa, spearheaded by the newly-formed Amitié Lubicons-Québec.

Forty people converged in the lobby of the provincial sales office of the Japanese-based pulp and paper company while employees conducted business as usual in their glassed-in offices encircling the protesters.

Gerry Pascal, an organizer of last week's demonstration, contended, "They'll need more than glass walls to silence us — we are here today to make them listen."

Representatives of the group hand-delivered letters addressed to the various arms of the company, demanding that Daishowa make a firm commitment to refrain from logging in the region of Northern Alberta until the debate around a 60-year old land

claim has been settled. Daishowa-Maribene, the Vancouver arm of the multinational currently owns the rights to land overlapping the Lubicon's traditional hunting grounds.

Reinie Jobin, an Elder from the Lubicon Lake Cree presented the letters to Daishowa customer service representative Robert Champagne. "On behalf of my people, we want to make Daishowa aware of what is happening in Northern Alberta," he said, "They're threatening to expand



the mill to double its capacity. It will double the amount of trees taken off of Lubicon Land — and we want them to re-think their thoughts, because they are violating my people's rights."

Champagne accepted the letters, but refused to comment.

Since Daishowa-Maribene was granted logging rights to Lubicon territory in 1988, Brewster Construction, a Daishowa subsidiary has steadily eroded the timber resources surrounding Lubicon territory.

However, plans to expand the nearby Peace River Mill's operating capacity has Jobin concerned that logging will expand onto unceded Lubicon territory. To avoid further social devastation already experienced by the Lubicon resulting from the industrial exploitation of their land, public support must be galvanized to support his community's demands.

Oil drilling and gas processing on the Lubicon's resource-rich territory has already reaped corporate profits amounting to over \$8-billion. Meanwhile, no monetary compensation has been awarded to the Lubicon.

"My people have suffered from poverty, suicide, sickness and there have been stillbirths," Jobin commented, "and the government still doesn't recognize our right to our land."

According to indigenous activists, the Lubicon have been unable to secure a land treaty with the government owing to a calculated and deliberate bureaucratic delay in granting reserve land which dates back to the turn of the century. The government has shied away from any land claim settlement because it would complicate any economic development in the area.

With land negotiations in limbo, and the immediate threat of logging expansion, the Lubicon feel a renewed sense of urgency to prevent the environmental deterioration of their traditional lands.

According to Sylvie Trubel, with Amitié Lubicons-Quebec, "The most effective action we have is to call for actions of solidarity from groups which support the

Lubicon against Daishowa, like the demonstration which took place today."

But the Ville St. Laurent demonstration also coincided with the first year anniversary of a decision made by the divisional court of Ontario that has effectively silenced the Ontario-based Friends of the Lubicon from advocating a boycott of Daishowa products.

"We were cautioned that we have to restrict our activities even outside the province — even in Quebec — because it's possible that the legal ramifications could extend outside the jurisdiction of Ontario," a source familiar with the Ontario decision reported, under the condition of anonymity. "It restricts any kind of activity that could negatively impact a corporations bottom line — so it's not just Friends of the Lubicon but any group that's trying to organize against any business or company," the source added.

Daishowa successfully attained a court injunction which, among other things, prevented Lubicon supporters in Ontario from distributing flyers in front of stores which use Daishowa products. Daishowa claimed a \$5-million economic loss resulting from the boycott which involved over 47 companies.

"The court ruled if you boycott successfully, then you've committed the civil wrong of intentional interference with the companies economic relations and the court will shut you down," Karen Wristen, a lawyer with the Sierra Legal Defense fund who defended the Friends, explains. Wristen has filed for an appeal of the decision with the Supreme Court of Canada.

According to Wristen the Ontario decision is only valid within the boundaries of the province, but it is open to the plaintiff to request that new people be added to the injunction. The court could also make an application to have its jurisdiction extended to outside the province.

"It stands on the books as a very negative precedent that can be used by any company that could stand to lose anything from debate on its corporate activities," said Wristen.

Although the Amitié Lubicons-Québec have not confirmed whether they will pursue a boycott strategy, Marc Drouin, an organizer with the group, refuses to be intimidated by the Ontario court's decision. "They want to build up a wall of silence around us, and if we obey, then they have won," Drouin says.

Bus Stops

continued from page 1

also uncovered the fact that many drivers were already letting female customers off between two stops at their request.

Misguided focus

Barbara Timmins, external coordinator of the McGill Sexual Assault Centre of McGill Students' Society, believes that the project is an excellent idea, but that the publicity for the project was misguided in that it focused only on women.

"Ottawa has had a similar program in place for quite a while now. . . and it is open to anyone who doesn't feel safe at night whether you are a man, a boy, an elderly gentleman. . . you can ask the bus driver to let you off anywhere along the route. I think that's what was missing from the Montréal program. It should not have been catering only to women."

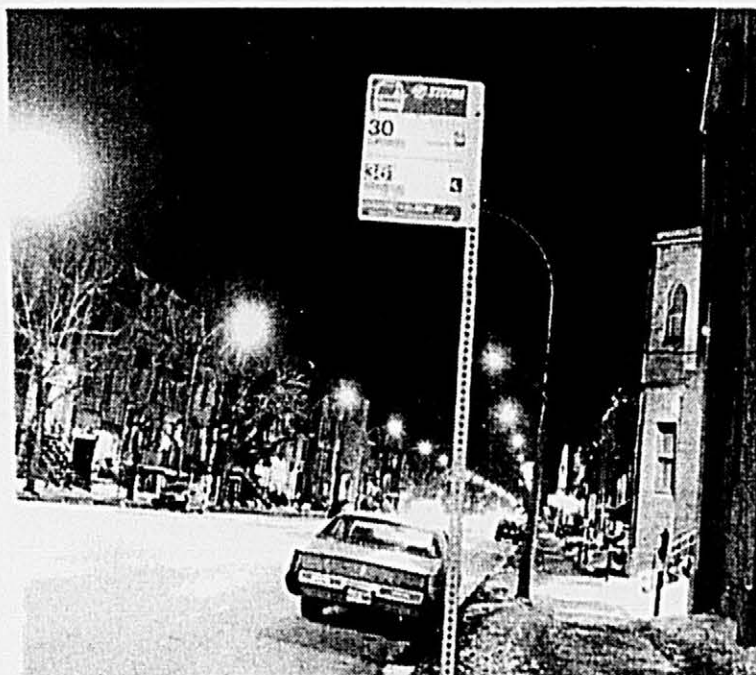
Programs such as Entre Deux Arrêts are not the only ways to improve safety for women in urban areas. Delaney and Roberts both mentioned self defence courses. Delaney asserted that "Every woman should take a self defence course. I took one and it really changed my attitude, it gives you power. Women often feel like victims, there are lots of ways to fight back, and there is no reason to be afraid." Roberts claimed that the self defence course she took made her feel more able to react in dangerous situations. "In my course, we learned that if someone ever tries to attack you, that you should as-

sert your dominance, yell 'No,' don't be passive. I think it was useful in that it made me react. I think I did feel a little more empowered myself. I just felt more confident knowing what to do in certain situations."

Timmins disagrees that self-defence courses are a possible solution for women's fear of assault. "I don't think teaching women self-defence is the way to stop rape. I don't see how placing the responsibility for preventing as-

the victim to know how to defend herself."

Timmins suggests that a better way to treat the deeper problems of violence and sexual assault is education. "It's important to start education very early, in the areas of gender issues, discrimination, the importance of rights; that a woman has the right not to be raped. In terms of making society a safer place, I cannot emphasize enough that education has to be



STCUM stop at night

sault on the victim solves anything. The only person who controls in a beating or a rape is the one who does the beating or the raping. I think it is incredibly unfair and completely false to expect

addressed to all members of society."

Posters explaining the Entre deux arrêts service will be put up in the 1300 or so buses of the STCUM this month.

SCIENCE IS

DEAD

But who cares?

by Katya Epstein

Science has correctly answered all the questions it will ever be able to answer. Not a chance, right? That seems to be most peoples' reaction to John Horgan's thesis. So why are people so upset about what he's saying?

Horgan is the senior writer at the "prestigious journal" *Scientific American*, and has been called "one of America's most influential journalists and commentators on science."

"By science I mean not applied science, but science at its purest and grandest, the primordial human quest to understand the universe and our place in it," he writes in his 1996 book, *The End of Science - Facing the Limits of Knowledge in the Twilight of the Scientific Age*. The book topped *Cody's* science bestsellers list last summer, and has made it onto the *Maclean's* bestsellers list as well.

On Tuesday night, he was on campus defending his thesis against some lively criticism. His talk at Leacock 132 was standing room only; aroused debaters had to be cut short by the moderator, and the criticism became quite heated, even hostile.

Horgan "touched a very sensitive nerve," V.P. Academic Bill Chan noted adroitly. He put it mildly. Horgan says when he told people he "was working on a book that was going to argue that science was all over, *always* they'd have a *really* strong reaction, almost always very negative. They'd say, 'Are you mad? How can you possibly say that?'"

Why are people reacting with such horror to Horgan's hypothesis? There is some indication of the reason in the nature of Horgan's very definition of science, which Horgan elaborates on in an interview: "... people believe in progress almost the way they believe in God; it's like the secu-

lar religion of our culture."

It is arguable that people's ignorance regarding science reinforces its religious quality, making science seem more "magic" and powerful than it actually is. Given the argument that science functions as a religion in our society, it becomes easier to see why people are so sensitive about the idea that it might be "dead".

Of course, the strongest reaction seems to come from scientists

quantum mechanics."

But the strongest reaction appeared to be against the implied threat to scientists' very livelihood. More than one person made a point of informing Horgan about the current state of funding for scientific research in Canada. One professor put it this way: "The last time I saw this number of questions was when we were discussing professors' salaries."

The point in Horgan's talk

which drew the most applause was his paraphrasing of a recent article in *Technology Review*. He explained that the major justification for the funding of science since the Second World War was national security, or more specifically, the Cold War. Now that scientists no longer have the Evil Empire to justify their huge budgets, immortality seems the best substitute. "The best thing about making immortality the primary goal of science... is that it is almost cer-

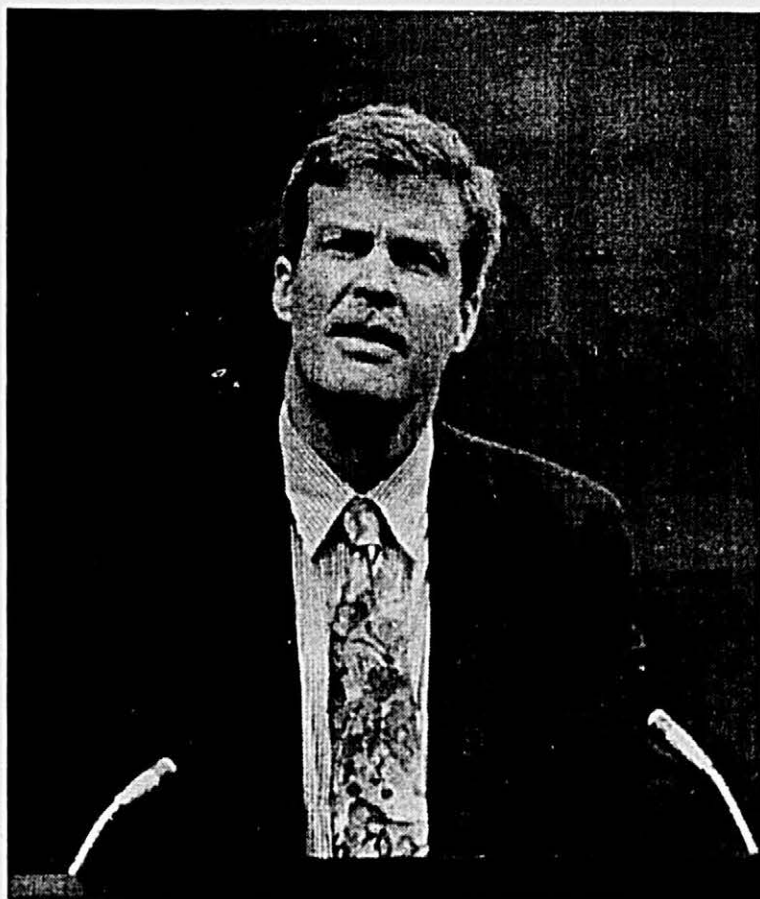
tainly unattainable, therefore scientists can keep getting funds for more research forever."

But Horgan says, "The truth is, most people won't actually miss science that much. They'd rather watch the O.J. trial on television than a *Nova* program about the Big Bang.... [T]he interest of the average person in science is really shallow... so even though I think this is a very important issue... to the future of culture, oddly enough I don't think it will have much impact."

One would think, then, that Horgan would devote more of his time to ameliorating the shocking ignorance of most of the population regarding how their world works and the huge influence science has over their lives, rather than putting his time and energy into getting people all worked up over something which may or may not be true.

themselves. It appears they feel threatened on many fronts by what Horgan is saying. Practical and applied scientists seemed very offended by Horgan's repeated (though denied) implication that the "cosmological" science to which he is referring is somehow nobler than the practical work which he calls "filling in the details." While these sciences may or may not have a significant impact on the fundamental theorems underlying science (Horgan thinks not, but many argued otherwise), it seems that "filling in the details" is likely to have an equally important impact on society.

Those scientists who do seek to answer The Big Questions were equally offended by Horgan's allegation that they will not be able to "transcend the received wisdom and precipitate revolutionary laws analogous to those triggered by Darwin's theory of evolution or by



DAILY PHOTO BY LORI BRAUN

No revolutions, no paradigm shifts — just details

PAVILLON COIFFURE

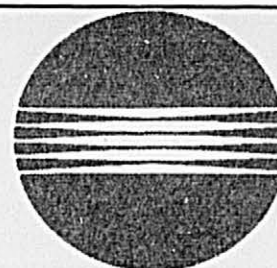


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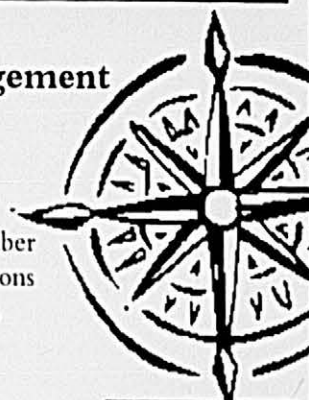
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SCIENTIFIC PROJECT OR ETHNIC CLEANSING?

HUMAN GENOME DIVERSITY PROJECT FUELS OPPOSITION

by Keri Kosuri

Recently, New York's Rockefeller Institute was offered \$20 million dollars by Amgen, a California-based pharmaceutical company, for licensing rights to the DNA of the people of Kosrae, who live in the South Pacific.

Scientists extracted blood samples from the Kosrae people - a group which has a high rate of obesity - with the hopes of isolating the gene responsible for obesity.

Although the patent is still pending, if secured, the Kosrae would lose rights to their own genetic material. It would become the property of the pharmaceutical company - to use however they wanted without the consent of the Kosrae.

The patent is part of a five year old controversy surrounding the Human Genome Diversity Project (HGDP). The HGDP, funded by private and non-profit organizations and the U.S. government, was proposed in the early nineties by Stanford University geneticist Luca Cavalli-Sforza. He envisioned a comprehensive study of genetic biodiversity comprising the "entire spectrum" of the human population.

The stated goal of this ambitious project is to "investigate" biological diversity in order to better understand human evolution, adaptation, and disease. The project requires the collection of DNA samples from 4,000 to 8,000 different populations.

However, Margaret Lock, a professor in the department of Social Studies of Medicine at McGill argues that planners of the HGDP, "assumed scientific investigation to be a privileged enterprise, one which need pay only lip service to morals and to the welfare of the subjects to be investigated."

JUST ANOTHER FORM OF GENOCIDE

The project met tremendous opposition after its second organizational meeting in 1992, when a group of geneticists targeted indigenous peoples for genetic samples.

Critics of the project link the motivation behind it to a long history of exploitation of indigenous peoples.

772 "isolated" populations were selected for the study out of a large group of 7000 populations. Ellen Gabriel, from Kanehsatake contends, "This is just another form of genocide. It has many disguises, but this is just another form."

Scientists claim that indigenous groups must be prioritized due to the likelihood that they will soon go "extinct." However, Gabriel disputes this, "The question I would ask is are they going to be helping them become extinct? It is just a new form of ethnic cleansing."

Advocates of the project stress that the genetic pools of these populations have not mixed with the genetic pools of the rest of the human race. But Craig Benjamin with Cultural Survival Canada characterizes the scientific procedures of the HGDP as "Shaky". "The majority of people involved are taking part in a genetic scavenger hunt. They're studying people based on their community, profession and language - there's no consistency in their approach," he says.

Lock cites the example of the San peoples who were prioritized in the project based on their "isolation" from other populations. But the San people contain three different language groups. Such multilingualism is indicative of a community having different origins and thus not a population isolated from the rest of civilization.

The idea that indigenous peoples are separated from the civilized European and Western cultures mimics the 19th century protocol of the "primitive savage" that must be studied to learn of the "beginnings of human evolution." Gabriel argues.

HGDP's North American regional committee has been mandated by the National Institute of Health (NIH) and the National Science Foundation to address ethical and moral charges facing the project.

One of their concerns is what constitutes a specific human population and how that population's boundaries should be determined.

"The problem from the start with the HGDP has been the idea of a human 'population,' far from being a readily definable natural fact, is a contested concept both politically and biologically," states Lock

UNINFORMED CONSENT

Another question which the committee must address involves the process of collecting the DNA samples and obtaining informed consent from the subjects. In-

formed consent is the first step in establishing any legitimacy in scientific experiments.

The purpose is to inform the participants of the nature and objectives of the project as well as explain their role in it.

But language barriers and conflicting societal values have led scientists to extract the DNA samples without disclosing the necessary information to the partici-

Foundation International] has shown there are no safeguards in preventing them [the NIH] from transferring the DNA samples to the lab in Fort Detrick," says Benjamin, and this raises the fear that the U.S. military is purposely targeting indigenous peoples to create biological warfare. What we are seeing is a deliberate misleading of communities. The question of the indigenous peoples misun-

panies may financially profit from the use of these samples once they've secured patent rights.

The draft of the North American Model Ethical Protocol proposes that any monetary gains from the study should be fairly distributed among the individuals or communities who donated the samples.

Lock cites the case of the Hagahai people as undermining the ethical basis of patenting DNA samples under HGDP. Individuals in the Hagahai community voluntarily donated their blood to members of HGDP. Later, a virus was discovered in certain blood samples. Afterwards, they were sent to the NIH for further analysis and then patented. The samples became commodities without the knowledge of the Hagahai. The US National Institute of Health maintained that they had sampled the man's DNA only after having obtained his informed consent. However, when pressed, officials were unable to produce any written evidence to that effect.

INDIGENOUS GROUPS SILENCED

Last Fall, the Université de Montréal hosted a conference on DNA sampling - the same technique used in the HGDP. The conference drew a storm of controversy because the roster of panelists did not include any representatives from indigenous communities.

Demonstrations and protests by indigenous activists against the HGDP have succeeded in attracting the attention of those in charge of the project. "The protests have had some impact," asserts Benjamin, "Particularly with regards to a recent decision of the US government to disclaim a patent on the DNA of an indigenous man from the Hagahai people."

The NIH's patent of the people's DNA was the first to be secured by any organization. However, in December, the NIH made an about face, disclaiming the patent, placing the control of the Hagahai DNA into the public domain.

Now that the NIH no longer has control over the patent, "It is available to anyone who wants to use the information," explains Benjamin.

"The Hagahai still have no way of controlling their own genetic material," Benjamin concludes, "It's been lost to the people."



pants.

Benjamin says, "It's not that they don't understand these issues, it's that scientists don't understand the indigenous peoples' concerns. One major concern is that they [indigenous populations] are afraid of biological warfare."

FEAR OF BIOLOGICAL WARFARE

According to Benjamin this fear is not unwarranted and raises another concern about the dangerous potential of scientific research.

NIH houses an extensive collection of DNA samples at a laboratory located in Fort Detrick, Maryland. The lab is run by a private organization known as Science Application International, whose board of directors is comprised of former Pentagon and CIA agents.

In collaboration with other scientists from the organization they have allegedly studied the possibility of targeting certain populations genetically to create a germ or virus that could annihilate that indigenous population.

"RAFI [Rural Advancement

derstanding is a red herring."

Exacerbating the problem is that of storage of the samples after they are obtained. The problem is a consequence of a new technique, called immortalization, which enables the cells to be reproduced indefinitely. Immortalized cells are readily available from a storage site in Washington to researchers who claim to have valid objectives.

This leaves individuals and communities with no way of knowing what happens to their body samples. Many groups feel that this is a violation of principles based on concepts that all elements of life are sacred.

Gabriel voiced this belief, saying "Nature's sort of making its way through everything these days it's retaliating in some way. Western society has fooled around too much. We don't believe in changing original creation. It evolves at its own rate, not with the help of science."

COMMODIFICATION OF DNA

Although HGDP is a non-profit organization, other private com-

Zaire: Tracing the roots of the problem

AN INTERVIEW WITH GABY LUONGA-KOMBÉ

by Samana Siddiqui

One of the biggest international news stories of 1996 was the ongoing crisis in central Africa. Rwanda, having suffered a massacre of Tutsis by Hutus in 1994, re-experienced the horror, but this time it was the Tutsis of Zaire who murdered Hutus. As a result of the massacres Zaire saw an influx of refugees.

Zaire was back in the spotlight last week, as tensions arose once again. According to news reports, Zaire's prime minister, Kengo wa Dondo, has ordered the armed forces to begin a counter-offensive to recapture territory held by Tutsi-led rebels in the east. The country is scheduled to hold elections by July.

Gaby Luonga-Kombé is the head of S.O.S. Racisme in Montréal, and a Montréalais who is Zairian Hutu. The Daily interviewed him in French last November, to get his assessment and explanation of the crisis.

Daily: What are the origins of the conflict between the Hutus and the Tutsis, specifically, in Zaire?

Luonga-Kombe: The origin of the conflict between the Hutus and Tutsis is the fight for power. In 1994, we experienced what we call genocide. This was not the first, nor the second — this was a third genocide. And the genocides which were perpetrated by the Hutus against the Tutsis or vice-versa led to Zairians accepting brothers who arrived from the other side. The problem is that the Tutsis were accepted by the Zairians when they were terrorized and massacred by the Hutus. After this, there was another genocide, the Tutsis versus the Hutus. The Hutus fled, they came to Zaire and Zaire accepted them. We gave them land, we gave them space, we gave them drinkable water, the Tutsis first. The same thing with the Hutus. But today, the origin of the conflict is power that Rwanda wants to exercise. And the government in place today is a government led by Tutsi extremists.

D: Could you describe the colonial history of Zaire specifically?

L-K: Zaire was colonized by the Belgians, as were Rwanda and Burundi. We call this the Great Lakes region. The Belgians brought us the French language, which is our national language, and brought us customs good or bad.

This language is nonetheless a positive contribution. There were schools. Without schools, we would not have the grounding for modern life. But when we put everything on the scales, and we measure, what weighs heavily is the ignorance colonization brought us.

D: What is an example of this ignorance?

L-K: Ignorance in the sense that the Belgians did not

take into account African wisdom. They did not take into account the sense of solidarity of the African people. They did not take into account the value the African gives to clans, ethnicity, that which is different from oneself.

To better understand the problem, we must go back to history. What Africa experienced was partition. At the Berlin Conference in

this that they were seen as being in power. Today, they say even if they represent 14 per cent of the population, in terms of power,

Africa is shaped like a revolver whose trigger is in Zaire.

they see themselves as a majority. It's a problem in the ideological or political which the whites put in the minds of our brothers. And this supremacy, this is where there is a link with racism, of ethnicism, one ethnic group against another. The Tutsis see themselves as being superior to the Hutus.

Today, the Tutsis want to keep the power since, in their mind, they are in the majority and it is they who can lead the country, while the Hutu majority is reclaiming democracy, pure and simple.

D: What did the colonizers do to convince the Tutsis they were superior to the Hutus?

L-K: They brought rulers to measure the length of the head, the length of the neck. And they said their [the Tutsis'] morphology was larger. Because they were larger, they were intelligent.

Since they [the Tutsis] were part of the class that reared animals, and the Hutu confined himself to working in the fields, they gave a lot of priority to rearing animals. So someone who has animals is rich. Someone who was able to be in contact with whites before the other, was able to benefit of the development of technology, schools. So this person is much more intelligent.

D: Looking at this history, is the crisis something we should have anticipated?

L-K: A surprise, no. France Vanon is a great writer who said Africa is shaped like a revolver whose trigger is in Zaire. When we look at all that is happening today, all of this was forecasted. Vanon said this in the sense that the day that Zaire implodes, that is, it dismembers, and rips apart, Africa will too.

D: What do you think is the solution for the countries of the

Great Lakes area?

L-K: The solution is simple. That we accept the rule of law. That we accept the simple rule of democracy and that we accept that the minority has the right to life, that the minority has the right not to be ridiculed, that it has to be respected, and that there will be free, democratic elections.

It is, in my opinion, impossible that without a real will to understand democracy in the

Without schools, we would not have the grounding for modern life. But when we put everything on the scales, and we measure, what weighs heavily is the ignorance colonization brought us.

real sense of the word, that we come to solutions. I think neither Tutsi extremism nor Hutu extremism will not be a solution. I think there's a need for moderation, the comprehension and the acceptance of democratic values.

D: Do you think the media has presented the conflict well, or do you think they have reinforced stereotypes of African "tribal" conflicts?

L-K: I think we were lucky. It's crazy to think this way, but we were lucky because what is hap-

pening today in Africa by blacks is happening after we have known about Bosnia, [whose people] are not black, after what we have seen in Chechnya, [whose] people who are not black.

[Other conflicts before this one] demonstrated that the human being is what he is, we are all humans, we can arrive at a state of brutishness.

If this conflict had been the first, and other corners of the world did not witness this savagery, I think today we would be talking about Africa or blacks as being savages, as we have always believed.

I think there is information which is not getting out. There are journalists who are not well-informed, who do not know the history of Africa. And these journalists are ignorant.

When we see the images, we are not shown images of refugees who are strong, who are survivors. What is shown are images of children surrounded by flies. This is sensationalism. I think the true image the media should show is of those people who fled their homes two years ago, who endured blows, injuries, and who returned intact. These are the people who are strong.

But what do they show us today of the image of Africa? It is what we have always been shown. Children with a few flies around everywhere, the dying, and we are looking for sensationalism. I think journalists need to be educated to go beyond sensationalism and present a real image, a reflection that is real.



The cost of higher education

by D'Arcy Doherty

Students concerned over tuition fees focusing enrollment

Faced with a \$1,200 tuition fee increase for out of province students, concerns are being raised about how the student body at McGill might change. This most recent tuition hike, announced by Québec Minister of Education Pauline Marois last month, has fueled a debate over this very issue. Concerned students argue that if accessibility is compromised the quality of education at McGill could suffer.

At the heart of the matter, comments graduate student Michael Toye, are studies demonstrating that increases in tuition can lead to drops in enrollment.

In a paper presented to the Future Visions Conference last November, Toye outlined the findings of a study on 82 liberal arts colleges in the United States. The study correlated a 14 per cent increase in tuition with a 4.8 per cent drop in enrollment. Moreover, Toye cited a second American study that linked the probability of completing a degree to be reduced by 2.6 per cent for every fee increase of \$1000.

McGill's administration begs to differ. Vice-Principal of Planning and Resources François Tavenas

says "significant tuition fee increases of the early 90s did not result in significant reduction in enrollment of full time students in degree programs."

Since 1989, the tuition for 30 credits of an Arts undergraduate degree has risen by \$1,098, yet tuition hikes of the early 1990s did not lead to corresponding declines in absolute attendance levels, says Tavenas.

The 1994-95 Financial Report to the Board of Governors indicates that despite an 8.8 per cent increase in tuition, enrollment increased by 3.3 per cent. This year, however, McGill witnessed an almost two per cent decline in enrollment.

VP Tavenas stresses that "studies done at UQAM, and in other jurisdictions in North America indicate that tuition fee increases do not have a detrimental effect on participation if they are properly combined with tuition aid programs. . . . It is more socially effective to let tuition fees rise and to use part of the revenue for targeted tuition assistance. . . ."

ACCESSIBILITY AND DIVERSITY

But to Toye, it is the quality not

quantity of enrollment that may suffer in the event of high tuition.

As fees rise, Toye comments, those sectors of society that are traditionally lower income earners (such as women and minorities) will have a smaller presence on campus. And as a school becomes more homogeneous, Toye continues, the diversity of voices is reduced and thus the quality of discourse is diminished.

Real Dequier, deputy chairperson of the Canadian Federation of Students, agrees. He says exposing yourself to different cultures is a vital part of an education.

Even if McGill could maintain diversity by marketing its reputation abroad to students of various cultural backgrounds, Toye says, McGill would still suffer through a form of class homogenization.

On this point, Alex Usher a policy analyst for the Association of Universities and Colleges of Canada (AUCC) and past representative of McGill's Students' Society and the Canadian Alliance of Student Associations, disagrees. He says Australian studies have shown that when tuition was raised from 0 to \$2,500 (AUS), diversity was maintained through

student aid programs. In fact, he continues, the number of aborigines in university and women in doctoral programs expanded shortly thereafter.

The crux of the debate over whether diversity can be maintained with higher tuition fees comes down to how important financial cost is in determining post-secondary enrollment. The administration believes that other determinants are more crucial. VP Tavenas believes that "in order to enter University the critical factor is the prior development of the intellectual abilities of young people. This development is determined in large measure by the quality of the intellectual environment in which they are raised. It so happens," he adds, "that the environment is much richer in better than average income families. . . ."

The AUCC, would agree. Usher cites a 1991 Ernst & Young study for the Australian National Board of Training. The report stated that financial cost generally ranked between 11th or 12th out of reasons why Grade 12 students did not choose to apply to university.

Tuition fees may not be the primary determinant of enrollment at university, Toye concedes, but unlike cultural factors, tuition fees are the only impediment that government can control. For this reason, says Toye, the government should take the steps necessary to ensure that cost does not affect attendance.

The administration is planning on enhancing student aid programs in order to combat drops in enrollment by students of all backgrounds. "As we develop our budget for next year," VP Tavenas comments, "we are indeed making provisions for increased resources in our tuition assistance programs. This is being done in concert with the Dean of Students and the Chair of our Scholarship Committee."

Nonetheless, students may wonder exactly how much of next year's revenue from increased tuition fees will be designated towards student aid programs. Tuition fees go directly to the government, and the government is giving less money to McGill.

For his part, Dequier doesn't have faith in student aid. "Loans do not answer the question of under-financing."

Statement of Principles of The McGill Daily

2.1 The fundamental goal of The McGill Daily shall be to serve as a critical and constructive forum for the exchange of ideas and information about McGill University and related communities.

2.2 Within this optic, the staff of the Daily recognizes that all events and issues are inherently political, involving relations of social and economic power. Further, we recognize that at present power is unevenly distributed, especially (but not solely) on the basis of gender, age, social class, race, sexuality, religion, disability and cultural identity.

We also recognize that keeping silent about this situation helps to perpetuate inequality.

To help correct these inequities, to the best of its staff's abilities, the Daily should depict and analyze power relations accurately in its coverage.

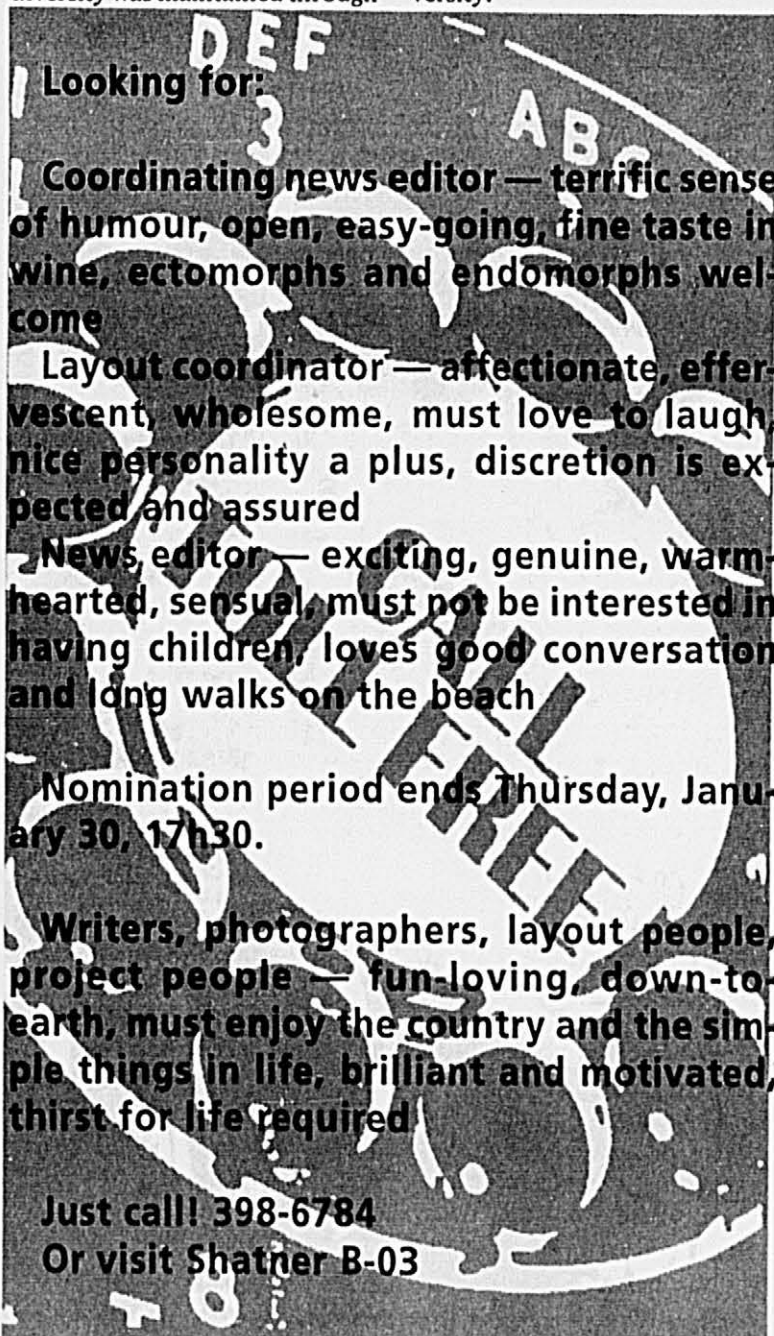
2.3 As an autonomous student

newspaper, relatively free from commercial and other controls, the Daily can best serve its purposes by examining issues and events most media ignore.

In particular, it should deal with the role post-secondary education plays in constructing and maintaining the current order. It should also assist students and other groups working for change, within a critical framework, with the aim of empowering and giving a voice to individuals and communities marginalized on the basis of the criteria mentioned in section 2.2.

The Daily's methods should be both educative and active, as determined democratically by its staff.

2.4 Finally, we recognize that the Daily must remain accessible to the student community it comes from, and should abide by an ethic of fairness (as defined in the Daily's Code of Ethics) while maintaining its autonomy.



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- News editor** — exciting, genuine, warm-hearted, sensual, must not be interested in having children, loves good conversation and long walks on the beach

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THE DAILY IS LOOKING FOR CONTRIBUTIONS OF ALL KINDS FOR ITS BLACK HISTORY MONTH SPECIAL ISSUE. STORY IDEAS, PHOTOS, GRAPHICS AND SUBMISSIONS ARE ALL WELCOME. FOR MORE INFORMATION ABOUT THE SPECIAL ISSUE, COME TO THE DAILY OFFICE AND SPEAK WITH ZAC OR SPEAK WITH VERDA AT THE BLACK STUDENTS NETWORK.

The McGill what?

A USER'S GUIDE TO THE MCGILL DAILY

Okay, first a small confession: The McGill Daily is not exactly a daily. Now that that's out of the way, welcome to the oldest student paper in Québec, and one of the oldest in Canada. When the Daily first started publishing in 1911, it did in fact come out five days a week. Today, it's published three times a week and remains one of the most talked about and respected student papers in the country.

But that's not the point. This brief guide to the Daily is not intended to toot our own horn but to shed some light on the backstage workings of the paper, whether you're a regular contributor, a faithful reader or a first-time critic.

The Daily Publications Society

When you pay your student fees, you automatically become a member of the Daily Publications Society (DPS). The DPS is a non-profit, financially autonomous body which earns its keep through advertising revenue and student fees.

Financial decisions for the DPS are made by its nine-person Board of Directors. Every year, all McGill students elect six of the nine Board members, while the staff of the Daily elect the other three. The Board also takes care of the paper's legal matters. Questions or complaints about the DPS can be addressed to Board members, who can be contacted through the Daily business office (Shatner B-07, 398-6790).

Hyde Parks

Hyde Parks are another forum for students to express their opinions, concerns, or perspectives in the Daily. Named after the famous soap box in London, Hyde Parks can be up to 500 words, and provide an opportunity for more in-depth opinions than letters.

Unlike letters, the Daily does not guarantee publication of all Hyde Parks. Best to talk to an editor first.

Staff

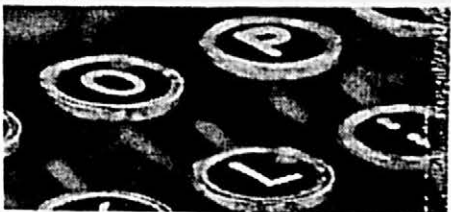
Every McGill student — graduate or undergraduate — is a member of the DPS and can thus contribute to the Daily and become a staff member.

To become a staff member, you must contribute either six published articles, photos or graphics, or 12 hours of production-night work. All staff members earn a voice on how the Daily is run and what it prints.

Staff meetings are held every Thursday at 17h30 in the Daily office (Shatner, room B-03). Staff meetings are where decisions about policy are made, the content of the paper is discussed, and the general direction of the paper is charted. Meetings are open to anyone interested, but only staff members have a vote.

The Daily is a democratic organization. Staff and editors alike have one vote each — editors have no more voting power than staff.

Throughout the year, the Daily always welcomes new volunteers. If you are interested in writing, photography, graphics, layout or editing, please come and speak with us.



Notes From Below

Notes From Below are sort of like what you're reading right now. Whenever the Daily staff makes an announcement in the paper about meetings or its operations, it's called a "Note from Below." Watch for them throughout the year, usually on the editorial page.

The Ed Board



Each spring, the Daily staff elects a new editorial board.

The editorial board meets regularly to work out the details of production, discuss editorial direction and performance, plan for upcoming issues, and discuss the performance of the paper in general.

Questions about the editorial board can be directed to Idella Sturino in the Daily office at any time.

The Canadian University Press

The Canadian University Press (CUP), of which the Daily is a founding member, is the oldest nation-wide student news wire in the world. Originally modeled after the Canadian Press (CP) in the 1930s, CUP is a collective: it's owned by its members and each member paper has equal decision-making power. Today, CUP has over 40 member papers from British Columbia to Newfoundland.

One important service CUP provides is its weekly news exchange. Stories from each member paper are selected, edited and re-transmitted via e-mail to all the papers as a news service.

CUP also facilitates communication between its member papers. Each year, it holds a national conference where papers send over 100 delegates to make policy decisions for the upcoming year, elect representatives to the head office in Toronto and pool their journalistic skills.

Anyone interested in CUP should drop by the Daily office and speak to Idella Sturino or M-J Milloy.

Events



Want to know what's on? Check out the Daily's events listings, which appear in every issue we print. These listings are free and allow groups and individuals from both McGill and its surrounding communities to publicize activities.

Events listings should be brief and to the point, and can be dropped off at the Daily office.

Letters

This is your paper, and the letters section is the space for your voice to be heard, undiluted and in your own words. Letters provide an important forum where readers can express their opinions on the content of the Daily or other issues of the day.

The Daily prints every student letter it receives as long as it is not racist, sexist, homophobic, libelous or slanderous. Letters must be signed and under 300 words long. Anonymity can be arranged, but letters will not be edited at all, so please leave a phone number for reference (don't worry, we won't scribble it on the bathroom wall unless you ask).

Comments, Editorials

At least every Monday news issue, the Daily will publish either a comment or an editorial on the editorial page. Both are opinion pieces written by staff members, but comments are the opinion of only those staff members which sign them, whereas editorials are mandated and endorsed by the entire Daily staff. Editorials are passed at our weekly staff meetings.

The McGill Daily News

When reading the Daily news edition, you'll find news stories, briefs and in-depth investigative features. You may also notice that our news coverage touches on municipal, provincial, national and international affairs, as well as university and campus politics. Within this coverage, the Daily news department tries to ensure that racial, women's, aboriginal, queer and other issues are addressed.

Anyone interested in writing for the news department should come down to our office and speak with Andrea Mason.



Photography

The Daily has long believed that pictures are just as important to a newspaper as words. Photographs which accompany articles, or sometimes just speak for themselves, are found in both our news and culture issues.

People interested in taking photos or learning how to should speak with David Ryther or Lucy Atkinson.

Layout and Design/ Graphics

Although the Daily continues to make use of new technologies, it still relies on live people in all stages of its production to layout or draw graphics, cartoons or illustrations.

Those who know a lot about computers, want to learn, or just like to doodle, should stop by and speak with Netami Stuart.

The McGill Daily Culture

The McGill Daily Culture is the laid-back younger sibling of The McGill Daily's news edition. Covering issues and events on campus, in Montréal, in Canada and internationally, the culture edition is a virtual cornucopia of ideas, movements, opinions, entertainment and information. Not only does the Daily Culture describe what's happening, it also strives to examine the social context in which things happen.

If you're interested in contributing to the Culture issue, speak with Kevin Siu, Meredith Cohen or Mike Cullen.

Features

Feature articles are something that you'll find throughout the Daily, in both the culture and news issues. They are meant to dig deeper than other articles do, and provide a wider scope of issues both regional and international, cultural and political.

If you're interested in in-depth, investigative pieces that allow for more of a glimpse of the larger picture, talk to Sonia Verma.

Hockey Night in Canada speaks frankly about "it"

We've still got a long way to go

by Zachary Schwartz

A few weeks ago, Canadian hockey fans watched one of the most important hockey games on television.

Although they tried to face it head-on, the hockey world has underscored one of the biggest problems with sexual abuse: no one talks about it.

Between the second and third periods of the Habs-Bruins game, Ron Maclean held an interview with Sheldon Kennedy, the Boston Bruins' hockey player who had come forward about being sexually abused by his junior league hockey coach.

By airing the issue during Hockey Night in Canada, the CBC brought the problem of sexual abuse of children to a crucial au-

dience — the children and the parents of children who play hockey.

Kennedy and Maclean discussed how "it" had changed his life, how he was recovering from "it" and how he would now help others trying to deal with "it."

Yet they never named what "it" was.

During the entire interview, which lasted almost 15 minutes, neither Maclean nor Kennedy himself admitted they were talking about sexual abuse of children.

To Julia Northrup of Batshaw Youth and Family Services, part of Montréal's Department of Youth Protection, this reluctance to talk openly about sexual abuse underlines why it is a difficult problem.

"Until people are more open to hearing about it and talking about it, it's going to remain hard to deal with sexual abuse," says Northrup. "Being able to talk is essential."

Like the NHL players, the CBC's announcers and most of the print media, Northrup agrees that it took a lot of courage for Kennedy to come forward.

"If you're talking about sexual abuse, you're talking about a victim," she says. In our society, she says, boys often aren't allowed to be victims. "The jock milieu becomes an exaggeration of the masculine point of view. You're strong and nothing happens."

According to the Child Welfare League of America,

this attitude explains why girls report sexual abuse far more often than boys. But with more publicity and sensitization, the gap is closing, and they predict that the

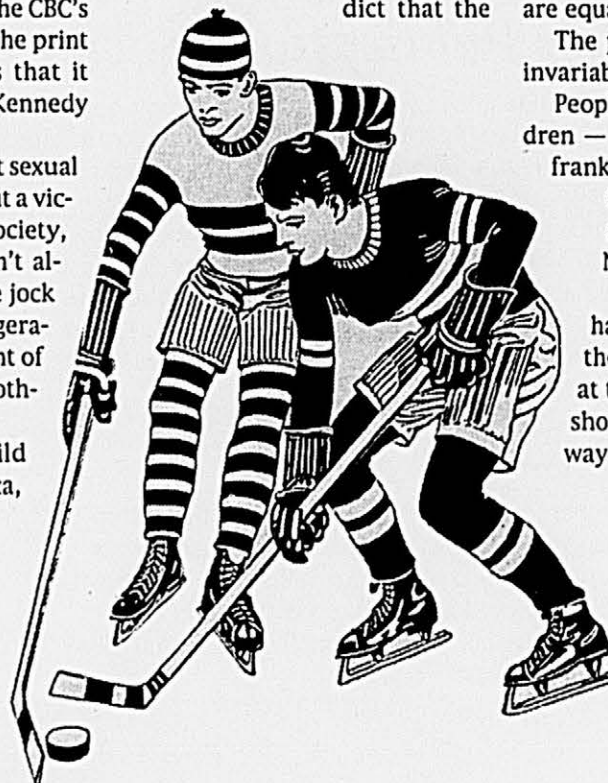
numbers will equalize.

Northrup, who deals with child abuse in Montréal's anglophone population, says that despite the disparity in reports, boys and girls are equally sexually abused.

The perpetrators, though, are invariably men.

People — and especially children — have to be able to speak frankly if we're going to be able to identify and report sexual abuse, says Northrup.

Courageous as Kennedy has been in coming forward, the interview with Kennedy at the Habs-Bruins game has shown that we still have a long way to go.



DEMOCRACY DENIED

CREE NATION CONTINUES TO REJECT PQ'S PUSH FOR SOVEREIGNTY

by M-J Milloy

(CUP) Montréal

Québec cannot expect to separate and take the Cree Nation with it.

That was the unequivocal message the Grand Chief of the James Bay Cree, Matthew Coon Come, gave to an enthusiastic crowd of over 200 at a panel discussion on Québec's borders after separation this week.

"No other people but the Cree will decide our future affiliation. We will not be passed from owner to owner like cattle in a field," he said.

The Cree Nation has always been self-governing, and the days are gone when Cree territory could be assigned to one or other provincial power without their consent, Coon Come said.

"In 1763, in 1898, this land was transferred with the stroke of the pen, without our knowledge," said Coon Come.

"When I told my father-in-law that his hunting territory was transferred by the King, he said to me 'but how, he has never been to this land?'," he said.

"Those things will never happen again," Coon Come added.

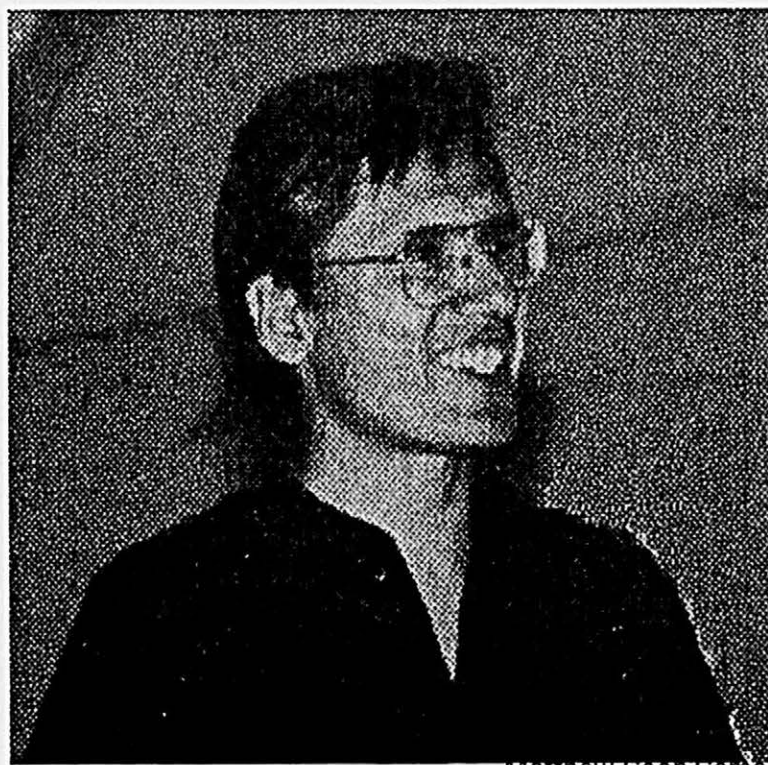
This was not the first time that Coon Come has made such strong statements — he's been saying exactly the same thing since the Cree held their own referendum on their future, just days before the

last provincial vote on sovereignty. Over 95% of Crees voted to remain in Canada in the event of a 'yes' vote in the Québec referendum.

But what has changed since then is Coon Come's popularity among Montréal anglophones who seek to keep English speaking regions of the province in Canada in the event of Québec independence.

Coon Come has gone from being a relatively obscure aboriginal leader to a hero among many in the partition movement, for his clear and unequivocal stance against the sovereigntist government of Lucien Bouchard.

The Grand Chief has also recently received praise from another unlikely source: Diane Francis, the editor of the Financial Post. In her recent book on the



Matthew Coon Come

partition movement, she devoted an entire chapter to the Cree referendum.

A clear example of the high opinion many partitionists hold for Coon Come came at the beginning of the evening, as the event's organizer rose to introduce the Grand Chief.

"Mr Coon Come, during the last referendum, you and the Crees stood alone. I can promise you that you will never stand alone again," said Steven Pinkus, the enthusiastic moderator of the panel

discussion.

During the course of his speech, Coon Come attacked the PQ's respect for democracy — a favourite target of partitionist leaders.

"They cite the exercise of democracy as sufficient to separate Québec from Canada, but they deny the democracy of the Cree," he said.

The Québec government

refused to recognize the validity of the Cree vote, saying that only a province-wide referendum had the authority to determine the future of any and all of the province.

Although much of Coon Come's speech was punctuated with strong applause from the crowd, he made it clear that he was fighting not for Canada, as many partitionists seem to believe, but for Cree sovereignty.

"I'm not opposed to Quebec

separating, as long as Cree lands and resources are not included," he said.

Marc Lalonde, a former high-ranking Trudeau cabinet-member and another speaker on the panel, agreed that the legal and political situations of the Cree and English Quebecers are fundamentally different.

The Cree's right to decide their own future is "unimpeachable and unassailable," according to Lalonde.

"The federal government has a legal responsibility after a 'yes' vote to defend aboriginal rights," he said.

But Lalonde wasn't as clear when it came to assessing the English community's chances of remaining in Canada.

"The situation would be anarchic, a case of 'anything goes'," he said.

There would only be a clear-cut legal case for partition if the Québec government unilaterally declared independence, Lalonde said.

Lalonde refused to identify himself as a partitionist, saying only that he believed that "the francophone minority in North America is better served now and in the future as part of Canada."

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Further inquiries may be directed to the Chief Returning Officers of the Publications Society at 398-8222.

The Chief Returning Officers

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